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TOPIC

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THE PLACE OF INTELLIGENCE IN HUMAN TRAINING FROM THE VIEWPOINT OF ISLAMIC DOCTRINE

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Abstract

This study explores encompassing various terminologies, including Intelligence, Intelligence Quotient (IQ), Emotional Intelligence Quotient (EQ), Physical Intelligence Quotient (PIQ), Moral Intelligence Quotient (MIQ), Cultural Intelligence Quotient (CIQ), Spiritual Intelligence Quotient (SIQ), and Organisational Intelligence Quotient (OIQ). It delves into the application of Islamic training principles to theories of intelligence and examines the classification of the most crucial intelligence types from the perspective of the Qur'an and Hadith. Additionally, the research identifies the appropriate age periods for nurturing all types of intelligence within the Islamic educational system. By integrating Islamic teachings with contemporary psychological theories, the study provides valuable insights into fostering comprehensive human development guided by Islamic values. Understanding the significance of intelligence in light of Islamic doctrine offers guidance for educators, parents, and policymakers, aiming to cultivate individuals who contribute positively to society and embody the principles of Islamic ethics. This research contributes to a holistic understanding of intelligence's role in human training within an Islamic framework, emphasising the importance of balanced development for individuals to lead purposeful lives in line with Islamic teachings.

Keywords: Intelligence; Human Training Form; Islamic Doctrine

Introduction

Intelligence is one of the most important tools necessary for human upbringing and training; its foundation and the ability to its growth have been given to him by the Almighty God, actually and potentially, respectively.

Historically, studying and researching humans and his training and psychological fields are not limited to new sciences, especially psychology. In this field, there are many scientific treasures in the form of moral works in the field of religion, as well as philosophical works, which in

many cases answer the problems and needs of mankind. By discovery and development of new sciences such as psychology, a new horizon was opened for active researchers in the field of human cognition, and diverse theories were presented to elevate and advance this branch of science, which of course, is due to the limitations on the instrument of knowledge in these sciences, i.e., sense and experience, these theories were not comprehensive enough. Therefore, a new chapter of research was created, which was called the integration interdisciplinary of new sciences with original scientific sources. One of the important fields of psychology is related to the knowledge of religion's effects on human psychological issues, and the current research is related to this cognitive field.

In modern psychology, types of intelligence have been introduced to humans. This research aims to analyse the instrumental role of these intelligences in human training. Of course, due to the limitation of scientific information in the field of psychology, finding the roots of this role has been done by referring to authentic Islamic sources, especially the noble teachings of the Holy Quran, the eternal miracle of the seal of the Prophets (PBUH) and the traditions narrated by the pure Imams (PBHT). This important thing was not considered in the previous research, which shows the present research's innovation.

Terminology

Intelligence:

It is a mental ability that includes various abilities such as reasoning, planning, problem-solving, abstract thinking, language use, and learning.

Intelligence Quotient¹: (Intelligence Quotient, Scientific Intelligence Quotient, or Logical Intelligence Quotient)

A person's mental age is divided by his time age multiplied by one hundred.

Emotional intelligence Quotient²:

This intelligence includes recognising and controlling one's affections and emotions; in other words, a person with a high Emotional Intelligence Quotient successfully integrates the three emotional components: the cognitive, physiological, and behavioural components.

¹ IQ

² EQ

Physical Intelligence Quotient³:

The Physical Intelligence Quotient is the ability of a person to perform extraordinary physical movements using physical strength and abilities and moment-to-moment coordination of mind and body. Managerial Intelligence Quotient is the ability to coordinate all parts of the body with the mind. In other words, this intelligence is the ability to skillfully control the body and use objects, which is formed based on the nervous systems of the brain.

Moral Intelligence Quotient⁴:

It is the ability to distinguish between right and wrong; in other words, someone has moral intelligence Quotient with firm and strong moral beliefs and the ability to act on them in such a way that he behaves correctly and respectfully.

Cultural Intelligence Quotient⁵:

It is the ability to learn new patterns in cultural interactions and provide correct behavioural responses to these patterns. Cultural Intelligence Quotient is an individual ability to understand, interpret and respect effectively in situations that have cultural diversity.

Spiritual Intelligence Quotient⁶:

The Spiritual Intelligence Quotient refers to a person's ability to understand the immaterial dimension of humans and his ability to understand and move toward God, and it includes the ability to maintain intellectual balance and inner peace, cognitive guidance of man, and having a performance with insight and kindness. Due to high spiritual intelligence, a person asks questions related to the basic and important issues in his life to make changes. This intelligence is related to the issues that people believe in and considers the role of beliefs, opinions, and values which he undertake in the activities.

Organisational Intelligence Quotient⁷: (Management Intelligence)

Organisational Intelligence Quotient means acquiring comprehensive knowledge and information about all the factors that affect the organisation. Organisational Intelligence

³ PQ

⁴ MQ

⁵ CQ

⁶ SQ

⁷ OQ

Quotient enables a person to make decisions in all factors affecting the correct organisation of affairs. In fact, Organizational Intelligence Quotient means that to succeed in personal life; one must have strong self-management; to achieve this, other intelligence must be employed.

Training:

There are different theories regarding the literal meaning of training. Some have considered its root "Rab," meaning intellectual and moral training. But some other lexicographers have explained education under the word "Rab"; for example, Ibn Manzur in Lisan al-Arab refers to "Rab" as owner, master, manager, guardian, and provider of daily food. In his book, Ibn Faris considered the concept of "Rab" to be based on three principles: the first principle is correction, the second principle is continuous companionship and care, which fits the first principle and brings gradualness and continuity in education, and the third principle, is Joining and adding one thing to another. This case is also related to the previous two principles.

Raghib Isfahani in Mufradat gave a definition that almost includes all the mentioned meanings; he says: "Training means growth and development from one mood to another to reaching perfection."

From the examination of the mentioned cases, a comprehensive definition of training is obtained, which is as follows:

"Providing a platform to stimulate and grow any potential talent in a being, in a way that can continuously help him on his way to attaining perfection."

Statement of the Problem

Intelligence and its types, according to the research in the field of modern psychology, is one of the most important effective elements in the creation, formation, and upbringing of human personality. Considering the importance of this subject, the basic questions facing the current research are:

- 1- Is there any data in human education applicable to theories on kinds of intelligence in psychology in authentic Islamic teachings?
- 2- What is the classification of intelligence based on the importance that can be inferred from authentic Islamic teachings?
- 3- What is the best age to develop all types of intelligence about the noble teachings of the Quran and the traditions of the innocent Imams (PBUT)?

Islamic training and its application to theories of intelligence

In the culture of the Qur'an and the traditions of the Innocent Imams (PBUT), many words invite people to reason and think; among them are thought, remembrance, thoughtfulness, inspection, intellection, mentioning, and "Lob." It can be said without a doubt: No divine book in the period of human life has encouraged man and ordered him to think about all the world's truths, including the worldly, personal, and religious ones, as much as the Wise Qur'an. According to the thought of some commentators, Almighty God has invited people to use and benefit from thought more than 300 times in the Holy Quran.

The definition of intelligence states that it is a mental ability and includes various abilities such as reasoning, planning, problem-solving, abstract thinking, using language, and learning. Intelligence is a tool for reasoning and thinking, which is emphasised in Quranic and narrative education.

Some types of intelligence can be compared with the teachings of wise Luqman to his son, which is mentioned in chapter 31 of the Qur'an.

It is stated in chapter 31 of the Qur'an:

“Certainly, we gave Luqman wisdom, (And since wisdom is necessary for gratitude, we said to him:) Give thanks to Allah; and whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful (he will lose) because Allah is indeed all-sufficient (he will not suffer from not thanking people), all-laudable (Whether they thank him or disbelieve him). (12) When Luqman said to his son, as he advised him: ‘O my son! Do not ascribe any partners to Allah because polytheism is indeed a great injustice.’ (13) We have enjoined man concerning his parents: His mother carried him through weakness upon weakness, and his weaning takes two years. Give thanks to Me and your parents. To Me is the eventual coming (14). But if they strive to make thee join in worship with Me things of which thou hast no knowledge, then do not obey them. Keep their company honourably in this world and follow the way of those who turn to Me penitently. Then to Me will be your return, whereat I will inform you concerning what you did (15). ‘O, my son! Even if it should be the weight of a mustard seed, and [even though] it should be in a rock, or in the heavens, or in the earth, Allah will bring it. Indeed Allah is subtle and all-aware (16). O, my son! Establish the prayer, enjoin what is just, forbid what is wrong, and be patient through whatever may befall you. That is indeed the firmness of affairs (17). Do not turn your cheek away disdainfully from the people, and do not walk

exultantly on the earth. Indeed Allah does not like any arrogant boaster (18). Be modest in your bearing, and lower your voice. Indeed the harshest voices are the donkey's voice' (19)."⁸

Luqman's first advice is about polytheism with God, which refers to the upbringing of the Spiritual Intelligence Quotient. The next order is a moral thing: respect for parents, which goes back to the upbringing of the Moral Intelligence Quotient. In verse 17, there is a recommendation for prayer and acts of worship, which refer to the Spiritual Intelligence Quotient. Verse 18 considers the issue of constructive interaction with people and is in the position of developing an Emotional Intelligence Quotient. Verse 19 also mentions personal and physical characteristics and indicates Physical Intelligence Quotient.

In addition to these verses, there are many cases in the hadiths that, in addition to the educational aspect, the ideas of all kinds of intelligence can be applied to them; the most important of those letters is the 31st letter of Nahj al-Balagha, which is a wise letter containing Imam Ali's (AS) advice to his son Imam Mojtabi (AS). It is stated in this letter:

"My son, I command you to fear God, to be constantly at His command, and to enliven your heart with the remembrance of God, and to hold on to His rope. What is a more reliable means than your relationship with God if you hold its string? Enliven your heart with good advice, kill the self-will by disregarding the forbidden, strengthen the soul with certainty, enlighten it with the light of wisdom, and calm it down with the memory of death, get a confession from him by destruction (as it is clear, In this passage, the commands are related to upbringing Spiritual Intelligence Quotient) and by examining the unfortunate movement of the world, make him aware of the changes of the times, and scare him of the ugliness of the night and day cycle, show him the history of the past, and remind him what It has arisen to the predecessors. Walk around the land and ruins of the dead, and think about what they did, where they migrated from, and where they landed, separated from their friends, and travelled to the eternal land; it seems that no time will pass when you will be one of them so settle the place of the future, (from this passage, it can be concluded to Cultural Intelligence Quotient because visiting different cities and people with different cultures is considered), do not sell the hereafter to the world, (Spiritual Intelligence Quotient) and do not say what you do not know, and Do not say what is not necessary for you, and do not walk on the road that you are afraid of going astray because it is better to refrain from going astray and going astray than to fall into ruin, and deny evil with your hands and tongue, and try to stay away from evildoers, and strive in the way of

⁸ Quran 31: 12-19

God as it is worthy, and never let the blame of those who blame you, stop you from striving in the way of God. Swim in difficulties and hardships for the sake of truth (this passage also refers to Moral Intelligence Quotient), perfect your knowledge in religion (Spiritual Intelligence Quotient), accustom yourself to persevere in the face of difficulties, as patience in the path of truth is a pleasant habit. In all matters, surrender yourself to God as you reach a safe and strong refuge (Moral Intelligence Quotient), sincerely call your Lord in supplication, which is in His hand to forgive and deprive, and ask God for welfare and goodness a lot (Spiritual Intelligence Quotient). Find out my commandment correctly, and do not simply ignore it, because the best word is which is useful, know that knowledge that is not beneficial has no advantage, and science which is not worthy of learning is useless (this passage refers to the use of Intelligence Quotient or It is logical Intelligence Quotient). My son, when I saw that years had passed from me and my ability was declining, I hastened to write a will for you, and I counted moral values for you. Before the time of death comes, I have not conveyed my inner secrets to you. A decline appears in my mind, as it appears in my body (in this verse, it is clear that during old age, human perceptions and intelligence decline), and before the desires and changes of the world attack you. Acceptance and obedience become difficult because the heart of a teenager is like unplanted soil; it is ready to accept any seed that is sprinkled in it (from this passage, it is clear that the belief aspect or the Spiritual Intelligence Quotient of a person is formed over time and when it reaches perfection in middle age, it does not change much anymore. Therefore, I hastened training you before your heart hardens. Your mind gets busy with something else so that you can accept the works that the experienced ones have passed the difficult test, and to save you from effort and finding nothing, what we got from their experiences has reached you. Some of the experiences hidden from us will be clarified for you (this passage includes all types of intelligence). My son! it is true that I did not live as long as my predecessors, but I looked closely at their deeds, I thought about their news, and I walked through their works to the extent that I maybe became one of them, but by studying their history, as if I have been with them until the end of their life; so I knew the bright and sweet parts of their life from the dark times, and I recognised their beneficial life with their harmful times, then I chose for you everything important and valuable and every beautiful and sweet event of their life, and I removed their unknowns (Cultural Intelligence Quotient); so just as a kind father likes good things for his child, I also decided to train you with goodness, because you are at the beginning of life, and you have just turned to the times, and you have a healthy intention and a pure soul. So, at the beginning of training you, I decided to teach you the book of the Mighty and Great

God along with the interpretation of the verses and to teach you the Islamic Sharia and its rulings on Lawful and illegal things and not to focus on anything else (Spiritual Intelligence Quotient can be improved, and childhood and adolescence is the best time to start it). But I was afraid that the opinion and atmosphere that divided the people and made the work doubtful for them would also attack you. But I prefer you to be aware and remain steadfast so that you do not surrender to social destruction, and I hope that God makes you successful in salvation and guides you to the right path, so I have organised my will like this (Spiritual and Managerial Intelligence Quotient). My son! Know that what I love more than applying my will is fear of God, doing obligations, and following the path that your fathers and the righteous of your clan have followed. Because they looked at their affairs as you look at your affairs. And as you think about yourself, they thought about themselves, and they tried to choose what they knew and turn to what they did not have responsibility for (Spiritual Intelligence Quotient), and if your soul refuses to accept and wants to know as they knew, so try to make your requests based on perception and knowledge, not to turn to doubts and get help from enemies (logical Intelligence Quotient). And before walking the path of the righteous, seek help from God, act with enthusiasm in his path until you win, and avoid anything that makes you doubt or lead you astray. And when you made sure, your heart became clear and humble, and your thoughts and opinion gathered and became complete, and your will focused on one thing, so think about what I am explaining to you, if it has not been provided what you like in this way and your thought and opinion are not relieved so know that you are walking a path that is not safe, and you are walking through darkness, because the seeker of religion does not fall into mistakes, nor fall into doubt and confusion, which In such a situation, self-control is better (Spiritual Intelligence Quotient and Logical Intelligence Quotient). My son! Think about my will; know that the one who has the power of death is the one who has life in his hand, and the one who creates the creatures, take their life, and the one who destroys is the one who revives, and the one who gets sick he also heals, know that the world is not eternal, and it is established as God willed: bestowing blessings, and all kinds of tests, and rewarding in the Resurrection, or what He willed and you do not know (Spiritual Intelligence Quotient). If a problem arises for you regarding the world and the changes of the times, relate it to a lack of awareness because you were born with ignorance first and then learned the sciences, and there are many things that you do not know, and God knows which your thoughts are wandering about it and your vision has no way in it, then you will know them (Logical Intelligence Quotient or Intelligence Quotient this paragraph indicates that Logical Intelligence Quotient is also affected by education). So, seek refuge in the power that created you, provided your sustenance, and gave

moderation to your body (this passage can be known as Physical Intelligence Quotient), and let your servitude be only for him, and your desire be only him, and only fear of him (Spiritual Intelligence Quotient). My son! Know that no one has knowledge about God like the Messenger of God (PBUH), accept his leadership, and accept his guidance for salvation; indeed, I did not shortage of giving any advice for you, no matter how hard you try to do it and think about reforming yourself, you cannot be like your father.

My son, if God had a partner, his partner's messengers would also come to you, and you would see the effects of his power, and you would know his actions and attributes, but God is the only God, as he described, no one has conflict in His kingdom, He is indestructible, and He has always been. He is the first of everything that has no beginning and the last of everything that will have no end (Spiritual Intelligence Quotient and Moral Intelligence Quotient). Now that you have got this truth to strive in action as a person like you deserves to strive, whose dignity is small, the ability is weak, and weakness is great, and he eager to obey God and he afraid of His punishment, and run from his wrath; because God has not commanded you except to do good deeds, and He has not forbidden you except ugliness (Spiritual Intelligence Quotient). O my son, I informed you about the world and its various transformations, and its destruction and changes, and I informed you about the hereafter and what is available for humans there, and I gave examples for both (this world and hereafter), so that you may be admonished and learn the way and customs of life. Indeed, the story of the one who tried the world is like the travellers who stay in a land without water and grass with difficulties and intend to move to a land where there is comfort and prosperity, So they endure the difficulties of the road and accept the separation of friends, and accept the hardships of the journey, and accept bad food with their all hearts and souls, so that they can walk calmly to the vast station and safe abode, and They do not feel uncomfortable with all the hardships during the journey, and they do not consider the cost spent as compensation, and nothing is dear for them except to reach a safe abode and a place of peace (Spiritual Intelligence Quotient). But the story of world worshipers of this world like a group that wants to move from a place full of blessings to a thirsty land without water and grass; so, in their opinion, there is nothing more disturbing than being separated from their place, and they have to bear the discomfort. O, my son! Put your soul as a scale between yourself and others, so what you love for yourself, love for others, and what you do not like for yourself, do not like for others. Do not oppress as you like to be oppressed. Be righteous, as you, like others, do good to you. What you consider ugly for yourself, hate it for others too, and what you like for yourself, ask the same for people. (This passage has taken into account

social relations with others as well as moral principles, so it is considered both Emotional Intelligence Quotient and Moral Intelligence Quotient) Do not say what you do not know, as what you know is little. Do not say about others what you do not like to be attributed to you. Know that egotism and pride are the opposite of the truth and the pest of reason. Do your best effort in life, and do not think about saving for others. Be more humble in the sight of God than any humble when you are guided to the right path (Moral Intelligence Quotient). Know that you have a long and arduous way ahead, and in this way, you will not be successful without hard work and great effort, and evaluate your outfit, and lighten the burden of sin rather than bearing the burden of responsibilities, which is tormenting for you (Organizational Intelligence Quotient). If you see a needy person who will carry your outfit until the Day of Judgment and will return it to you tomorrow when you need it, consider it as his assistance, and put the burden of the outfit on him. And donate more if you are rich financially, and send with him, because one day you may be looking for such a person in the Resurrection, and you will not find him. When you are in need, if someone asks for a loan from you, consider it his assistance so that he will return it to you in a day of hardship and distress. Know that there are difficult defile your ahead, and the condition of the light-weighted is far better than that of the light-weighted one, and the one who walks slowly is worse than the one who runs fast, and the end will be heaven or hell. So prepare for yourself before you reach the hereafter, and prepare your place before you come. Because after death, an excuse is not accepted, and there is no way back (Moral Intelligence Quotient). Know that God, who has the treasures of heaven and earth in his hands, has permitted you to ask and has taken responsibility for answering it. He has commanded you to ask Him to grant you, to ask for mercy to forgive, and God has not placed anyone between you and Himself to create a veil and distance. And He has not forced you to seek refuge in an intercessor. And in case of sinning, he did not prevent you from repenting, he did not hasten to punish you, and he did not blame you for repenting and returning, he did not scandal you while you deserve dishonour, and he did not impose heavy conditions for returning to him. He did not judge you for your sins, and he did not make you despair of his mercy, but he has considered your repentance as a good deed. He has counted your every sin as one and your every good deed as ten, opening the way for you to return and repent. He hears your call whenever you call him, and when you talk to him about the secret of your heart, he knows your secret, so tell him your wishes and tell him what is in your heart. Bring your sorrows before him so that he will remove them and help you in your difficulties. And ask for some things from the treasures of His mercy that no one but Him can grant, such as longer life, the health of the body, and Increasing sustenance.

Then God has placed the keys of His treasures in your hand and allowed you to pray, so whenever you wish, you can open the doors of God's blessings by praying so that the rain of God's mercy will fall on you. Never despair of delaying the answer to prayer because God's forgiveness equals the intention. Sometimes there is a delay in answering prayers so that the reward of the petitioner and wisher is increased, sometimes you ask and pray, but it is not responded to because it will give you better than what you asked soon or at a specific time, or because of giving better than what you asked for; perhaps you have desires that if it is granted to you, will be the cause of the destruction of your religion. So let your desires be in such a way that they provide you beauty and remove suffering and hardship from you. So neither the world's wealth will last for you, nor will you survive for the wealth of the world (Spiritual Intelligence Quotient). Verily, the worshipers of the world are like ravenous dogs, barking, rushing to lacerate the prey; some attack others and the strong ones eat the weak ones, and the older ones eat the smaller ones, or they are like camels, some are tied, and others are left in the desert, who have lost their way and are moving on unknown roads, and they are trapped in a valley full of pests, and in a sandy land where the movement is slow. They have no shepherd to handle their affair and no shepherd to lead them to pasture. The world led them to the path of blindness and covered their eyes from the light of guidance; they are wandering astray and drowned in luxury, and they consider luxury as their Lord. The world has played with them as well as they have played with the world, and they have forgotten the hereafter. Give a little respite; soon, the darkness will disappear, as if the travellers have reached abode, and the one who hastens will reach the convoy. My son! Know that the one whose vehicle is ready day and night will always be on the move, even if he thinks he is stationary, and he will always walk even if he is still standing and comfortable. Surely know that you will not achieve all your wishes, and you will live until death, and you will follow the path of someone who went before you, so be calm in gaining the world and spending what you have. Do good deeds by using what you have earned; perhaps it has been an unlimited effort for the world spent on looting property. Therefore, any striver would not reach the desired sustenance, and every tolerant person would not be deprived (Spiritual Intelligence Quotient).

Refrain from any inferiority, even if it leads you to your goals because you cannot gain as much as the reputation you lose. Do not be a slave of others; God has created you free, the good that is not obtained except by evil is not good, and the comfort that is obtained with many difficulties will not be convenient. Avoid greed that drives you towards destruction, and if you

manage not to place a blessed owner between you and God, be so because you will receive your sustenance, and you will receive your share.

And the small amount you get from God is greater and more precious than the abundance (wealth) you receive from servants, although it is all from God (Moral Intelligence Quotient). What you lose with silence is easier than what is lost with words because it is possible to keep what is in the water container by tightly closing its spout, and keeping what you have in your hand is better than asking for something from another, and the bitterness of hopelessness is better than asking people. Working with piety is better than much wealth gained by sins; it is more worthy for man to keep his secrets hidden, perhaps a striver who tries to harm himself, whoever talks a lot may say nonsense. , and the one who thinks he will find knowledge. Get close to the righteous and be among them, and get away from evildoers and stay away from them (Moral Intelligence Quotient). The worst foods are Haram morsels, and the worst oppressions are oppressing the disabled. Where tolerance is considered to be hard, be hard instead of tolerance, it may be that the medicine adds to the pain and the disease treated, and it is possible that the person who is not admonished may give advice, and the adviser may be a deceitful person (Emotional Intelligence Quotient and Moral Intelligence Quotient). Never rely on dreams because it is the capital of fools, and taking advice from experiences is to keep your reason healthy. And the best experience is one that teaches you advice. Take advantage of the opportunities before the opportunity is lost and brings sorrow to you. Everyone who strives will not achieve their goals, and everyone who hides will not come back. Destroying the outfit of the hereafter is one of the examples of destruction. There is an end to every work, and soon what is destined for you will come. Every businessman puts himself at risk. Maybe a little is better than a lot (Organizational Intelligence Quotient). There is nothing in helping a runty person, nor in friendship with an accused friend. Take it easy while the time is in your hands, and do not take risks in order to gain more. Avoid of pugnacity (Moral Intelligence Quotient). When your brother is separated from you, establish a bond of friendship with him; and if he turns away, be kind to him; and if he is stingy, be merciful to him; when he stays away, you approach him. If he takes it hard, you take it easy. Accept his excuse when he makes a mistake as if you are his servant and he is your blessed owner. Do not do the mentioned commands with people who are not your friends or with people who do not deserve it. Do not take the enemy of your friend as a friend so that you do not become the enemy of your friend. Try to advise your friend, be it: good or bad (Emotional Intelligence Quotient and Moral Intelligence Quotient), and suppress your anger that I have not drunk a sweeter sip than that, and I have not

seen a better end than that. Be gentle with the one who has wronged you; hopefully, he will be gentle with you soon; treat your enemy with forgiveness because the sweet end is two victories (revenge or forgiveness) (Emotional Intelligence Quotient). If you want to separate from your brother, leave room for friendship so that he can return back to you if one day he wants. Confirm the one who thinks good of you, and never lose your brother's right for the trust of your friendship with him. Because the person whose rights you are wasting will not be your brother. Do not let your family members be the most unfortunate people according to you. Do not love someone who is not interested in you. Do not let your brother have a stronger reason for breaking the bond of friendship than establishing a bond with you. Do not let him make a stronger excuse for doing a bad deed than you for doing a good deed. Do not let the oppression of the person who oppresses you be magnified in your vision so that he strives for his own loss and your benefit, and the punishment for the one who makes you happy is not evil (Emotional Intelligence Quotient and Moral Intelligence Quotient). My son! Know that there are two kinds of sustenance, one is that you seek it, and the other is that it seeks you, and if you do not go towards it, it will come to you by itself. How ugly is humility at times of need and oppression when you do not need it? Your share of this world is equal to fixing the house of the hereafter. If you worry about what you lost, then worry about what you did not get (Moral and Spiritual Intelligence Quotient). Thanks and season about what you have seen or heard in the past, for what has not come yet, because the changes and affairs of life are the same (Organizational Intelligence Quotient) do not be one of those who are not benefited by admonition, except with great annoyance, because wise takes advice by admonition and manners, and animals take advice by hitting (Logical Intelligence Quotient). Remove sadness from yourself with the power of patience and the goodness of certainty (Emotional Intelligence Quotient). A person, who has abandoned the middle path, deviates from the right path. A friend is like a relative who secretly observes the friendship ritual (Moral Intelligence Quotient). Sensualist is like blindness (Spiritual Intelligence Quotient). It may be far, which is nearer than close, and it may be near, which is closer than close. Humans are the only creatures with no friends (Emotional Intelligence Quotient). For a person who transgresses the right, life becomes difficult for him. Whoever He should know his worth and dignity, his dignity is preserved (Moral Intelligence Quotient). The strongest tool that you can hold on to is the thread that is between you and your God. The one who does not pay attention to your work is your enemy (Spiritual Intelligence Quotient). Sometimes despair is reaching the goal itself, where greed is destruction. Any defects should not be revealed, and every opportunity is not attainable; perhaps the sighted will

go astray, and the blind will reach their destination. Delay bad deeds because you can do them whenever you want. To cutting off contact with the ignorant is to join with the wise. One who is safe from the trickery of time will betray it, and the one who considers the world great, the world will humiliate him (Moral Intelligence Quotient). It is not the case that every shot hits the target; whenever Sultan's thoughts change, the times will change (Cultural Intelligence Quotient). Before moving, ask about your fellow traveller, and know the neighbour's house before buying it. Avoid worthless and laughable words, even if you have quoted them from someone else. Determine the work of each of your servants so that you may consider him responsible for that work. The correct division of work prevents them from leaving tasks to each other and being lazy in serving. Honour your relatives because they are your wings; they are what you fly with, and they are the roots that you return to, and they are your powerful hand that you attack with (Moral Intelligence Quotient, Organizational Intelligence Quotient, and Emotional Intelligence Quotient)".

From the total examination of the verses and narrations of the Prophets and his household (May Allah Bless and Peace be Upon Them), it is found that the ideas of all kinds of Logical, Spiritual, Moral, Physical, Emotional, Cultural and Organizational Intelligences Quotient can be applied to the educational teachings of Islam. In fact, the types of these bits of intelligence and their correct and timely upbringing have been considered in the training advice of Imam Ali (AS) to Imam Mojtaba (AS) as well as the training wisdom of Luqman to his son, which is mentioned in the Holy Quran.

Classification of The Most Important Intelligence from The Viewpoint of The Qur'an and Hadith

One of the issues facing this research is to present a new classification of intelligence based on its importance with respect to Qur'anic and narrative teachings. From examining the verses and traditions that can be matched with the definitions of the types of intelligence, it is understood that the most important type of human intelligence is the Spiritual Intelligence Quotient, which is emphasised a lot in the teachings of the Islamic doctrine. After Spiritual Intelligence Quotient, Moral Intelligence Quotient has been repeatedly recommended in the tradition. Emotional Intelligence Quotient is the next step because this intelligence helps a person to keep his emotions under control. The logical intelligence Quotient is the Next one. Of course, it should be noted that logical intelligence or IQ is a God-given tool that is the basis of all these bits of intelligence, but according to the latest psychological theories, part of this

intelligence is also acquired and influenced by environmental factors. Therefore, this adaptation does not seem far-fetched because this acquired part can be trainable; and based on the verses and traditions, its importance is after the mentioned ones. The organisational Intelligence Quotient is in fifth place, even though it is comprehensive of all types of intelligence. Cultural Intelligence Quotient is in sixth place, which is related to the ability to receive different cultures, either directly or by travelling to different lands or through historical studies of the history of different nations. The last intelligence is the Physical Intelligence Quotient, that is, from the point of view of Islamic teachings, paying attention to the body after spirituality, morals, healthy social relations, logic, management, and culture.

- 1- SQ
- 2- MQ
- 3- EQ
- 4- IQ
- 5- OQ
- 6- CQ
- 7- PQ

The Appropriate Age Period for The Upbringing of All Types of Intelligence in The Islamic Educational System

From the viewpoint of the Infallible Imam (PBUT), training is divided into two stages; the first stage includes the first 21 years of life, which itself is divided into three seven-year periods. The second stage is from the end of 21 years to the end of life, which is divided into at least three periods of adulthood, perfection, and old age.⁹

In the expression of infallible imams (PBUT), the first stage of education, i.e., the first 21 years of life, can be considered the mandatory training period. Training is one of children's rights in this era, and parents are responsible for this regard before God. The training stages of this era it is mentioned in a narration of the Prophet (PBUH):

"The child is master seven years. He is a slave for seven years, and he is a minister (consultant) for seven years. So, if you like his behaviour at the age of twenty-one, well; otherwise, beat his side (reject him) because you are excused before God, and you have done your duty."¹⁰

⁹ Family and Training Child, p339

¹⁰ Makarim al-Akhlagh, p222

The first seven years are the most important period for establishing the character of children and training them. Due to the importance of this period, it is stated in the poetry book attributed to Imam Ali (AS):

"Do your best to train your child in childhood so that in adulthood, your eyes will be enlightened to the results of his training. The story of politeness and upbringing of a child in childhood is like a stone carving that does not fade easily."¹¹

As it is clear from the words of the Imam (AS), one of the characteristics of this period is the child's strong imitation. The child's sense of imitation is strong, and all the people around him, even the outdoor environment and media, create models for him. Therefore it is necessary to make much effort to set a good example for children.¹²

The second seven years are the period of education and training. From the point of view of the infallible imams (PBUT), the children's actions and behaviour in the second seven years should be under the supervision and control of the parents. Parents should pay attention to their children's training and teaching politeness because the formal education of manners and morals begins at this age. According to some narrations from infallible imams (PBUT), this period is called the period of education and training.¹³ Usually, what is taught to children during this period includes all basic and general knowledge and information. Training science experts believe that the transition from childhood to adolescence happens gradually during this period.¹⁴

Childhood is the period of development, and adolescence is the period of transition from the stage of childhood to the stage of maturity and intellectual perfection. At this stage, the talent for logical analysis and reasoning develops, and the child is logically influenced by the values that he understands. In fact, this training is concerned with the upbringing of Logical Intelligence Quotient, and the two training and spiritual characteristics of the child in this period, i.e., trainability and educability, indicate that he is ready to learn values and anti-values directly, and these concepts can be described for him gradually. Therefore, direct education is related to this period. As it has been mentioned in many narrations regarding the training of children, it has been recommended that these narrations refer to this training period, when the

¹¹ Diwan Amir al-Mu'minin, p182

¹² Family and Training Child, p351

¹³ Bihar al-Anwar, V.101, p95-96

¹⁴ Family and Training Child, p361

child's personality is being formed. Among these narrations, we can mention Imam Hassan Mojtabi's (AS) advice to his children and his brother's children. He said to his children:

"You are now the children of the family, and one day will come when you will be the adults of other families, so learn science and each of you cannot memorise science, write it and keep it at home."¹⁵

In addition to training of Logical Intelligence Quotient, according to the teachings of the Infallibles imam (PBUH), the training of other types of intelligence, including Spiritual, Moral, Emotional, Cultural, and Physical Intelligence Quotient, also begins in this period.

"Teach praying to your children."¹⁶ (Spiritual Intelligence Quotient training)

"Do your best to train your child in childhood, so that in adulthood your eyes will be enlightened by the results of his education." (Moral Intelligence Quotient training)

"And your child's right that you should know is... you are responsible for training him in the best manners."¹⁷ (Moral Intelligence Quotient training)

"Don't force the customs of your time on your children because they were created for a time other than yours."¹⁸ (Cultural Intelligence Quotient training)

The Messenger of God (PBUH) said:

"Teach your children swimming and shooting."¹⁹ (Physical or Intelligence Quotient training)

The third Seven years is the term of the ministry. In the third seven years, the progeny is like the assistant minister of the parents, and in many cases, the need to consult with the children has been emphasised. Of course, it is through parents that progeny learn the manners and customs of socialising and dealing with different social groups, and they must always be under their parents' control and guidance. It must be noted that this control must be indirect, and Counseling and warning should be inconspicuous. Besides, parents should respect the young

¹⁵ Maniyat al-Morid, p340

¹⁶ Ibn shu'ba Harani, Hasan Ibn Ali, Tuhaf al-Uqul, p115

¹⁷ Ibn shu'ba Harani, Hasan Ibn Ali, Tuhaf al-Uqul, p263

¹⁸ Ibn Abi al-Hadid, Abd al-Hamid Ibn Habaat Allah, Description of Nahj al-Balagha for Ibn Abi al-Hadid, Qom, first edition, 1404 AH

¹⁹ Kulayni, Muhammad Ibn Ya'qub, Al-Kafi, Tehran, 4th edition, 1407 A.H

person's condition and avoid direct conflict with him. According to the stated principle, while an advisory position is considered for him, he must oblige himself to obey principles and define a framework based on law and reason, and gradually approach the stage of youth evolution. Of course, these cases happen when the parents manage him fairly and step by step and do not deprive him of appropriate and friendly advice. During this period, in fact, the necessary training for the development of the individual's Organizational Intelligence Quotient is also carried out.

From the issues mentioned above, it can be concluded that based on Islamic teachings, upbringing in all types of intelligence starts from birth and evolves in different periods, and at the age of 21, a person reaches an acceptable point in terms of training, which can be used to communicate and make important decisions in his life. It should be mentioned that according to the Quranic teachings and narration, this growth reaches its peak at the age of 40, as it is known that the age of 40 is the age at which most divine prophets become messengers. It is stated in chapter 46 of the Quran regarding the intellectual evolution of man at the age of 40:

“His mother has carried him in travail and bore him in travail, and his gestation and weaning take thirty months. When he reaches the age of maturity and a high level of intellectual growth and reaches forty years, he says, ‘My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which please You and invest my descendants with righteousness. Indeed I have turned to you in penitence, and I am one of the Muslims.’”²⁰

Some commentators consider a "high level of maturity" (reaching the stage of ability) to coincide with reaching the age of forty, and for emphasis. However, it seems that "high level of maturity" refers to "physical maturity" and reaching forty years of age and "intellectual maturity" because it is known that a person often reaches the stage of intellectual perfection at the age of 40. It has been said that most of the prophets were appointed for prophecy at the age of 40.²¹

²⁰ Quran 46: 15

²¹ Tafsir Namuna, V.21, p328

So according to the Islamic point of view, the upbringing of all types of intelligence in humans starts from the beginning of his birth, reaches relative perfection at the age of 21 (an acceptable state for managing life), and reaches absolute perfection at the age of 40.

Conclusion

From the mentioned subjects in the research, the following are received:

- 1- The theory of types of intelligence, which is proposed in modern psychology, can be reconciled with the noble teachings of the Holy Qur'an and the traditions of the infallible imams (PBUT).
- 2- Based on authentic Islamic teaching, the importance of the place of intelligence in human education is:

Spiritual Intelligence Quotient, Moral Intelligence Quotient, Emotional Intelligence Quotient, Logical Intelligence Quotient, Organizational Intelligence Quotient, Cultural Intelligence Quotient, and Physical Intelligence Quotient.

- 3- From the point of view of the Qur'an and the hadiths of the infallible imams (PBUT), all types of intelligence exist in humans from the beginning of worldly creation and are under training. At age 21, it reaches an acceptable state to supply needs and establish communication, and it reaches its perfection at age 40.